

HARLEM FRIENDSHIP HOUSE NEWS



WITHOUT INTERRACIAL JUSTICE

SOCIAL JUSTICE WILL FAIL

Vol. 7 No. 12

May, 1948

New York, N.Y. 10 Cents

Our Lady of Fatima Tours the South

By MABEL C. KNIGHT

OUR LADY OF FATIMA is touring the South. I saw the statue in the seminary in New Orleans. She is the one who said, "My son is very angry at the sins of the world. I cannot hold back His arm much longer as it is very heavy. Repent and do penance for your sins and the sins of the world."

How must she feel about our country which is dedicated to her? The sin which our enemies are using now to shame us throughout the world is our treatment of Americans whose skin is dark. Our enemies' standard is humanitarianism. Our Lady's standard is the Charity of Christ. What will she think of us?

In the Magnificat she says, "He hath put down the mighty from their seats and hath exalted the humble." Her Son told us, "Seek not the first place at the table." Yet, in the South whites seek the first place in trolley cars and busses.

Negroes are not allowed to eat with whites in public places. A woman who has a cup of coffee in her kitchen with a Negro neighbor would not do so in public, or even speak to her. Even in churches this custom prevails, although it is against the rules of the diocese. Negroes in some places are accustomed to receive Communion after the whites. Some of them are willing to accept segregated churches because of the strong feeling that they are unwelcome which the white parishioners give them. In one town whose white population is almost all Catholic there is a very small percentage of Negroes who are Catholic. If that white group were real apostolic Catholics, all the Negroes would be in the Church.

One woman told her non-Catholic maid that she would not hire a Catholic because she would have to give her time out to go to Mass. She seems to have the idea that the Negro was put there to serve her instead of God.

MANY CATHOLICS DO NOT attend Mass because they are supposed to sit in back of churches, and they do not consider themselves Negroes. One colored man said, "I was lucky to have been brought up in a strong Catholic family where I was told that nothing or no one should ever come between me and God." He and others like

(Continued on page 7)



Mark Adams

COLOR, CAPRICE AND CIRCUMSTANCE

A Nun Recounts Her Personal Experiences with the Vagaries of Racial Prejudice

By SISTER MARY ELLEN O'HANLON, O.P.

NO MATTER HOW they are formed, early concepts always leave their impress on the human mind. In the final picture some of these are vivid, large and dominant. Others may be dim, in partial eclipse, or permanently obscured. Others still there are which, with considerable difficulty, may have been deliberately and completely erased. This is to say, in a mind which exercises its rational powers to the full, there are some concepts which cannot exist

side by side with their opposites for any great length of time. The concepts deepest and hardest to obliterate are often the first or earliest of our childhood experiences.

Unfortunately there are all too many otherwise righteous persons who do not even recognize the conflict between their virtues and the vicious concepts which they unwittingly adopted in their early childhood. It often requires some great catastrophe of personal or even nation-wide

concern for them to be made aware of the self-complacency and lethargy responsible for their inconsistent principles.

I was born on an Iowa farm and in a part of that state where there were very few Negroes. In my childhood I knew almost nothing of racial prejudice, but there was sufficient reason very early for my becoming fully aware of national and religious bigotry. One of my first recollections of a Negro is that of an elderly

(Continued on page 8)

Trial by Marriage

By MARY KEATING

MARRIAGE IS A serious business and wonderful institution. However, an inexplicable urge in the spring time coupled with a ring from Tiffany's and a trousseau from Lord & Taylors are not the foundation on which a happy Christian marriage is built. That so many couples do not examine the obligations and sacrifices inherent in marriage and are in no way equipped to meet them is evidenced by our divorce rate. In 1946 one out of every three marriages in the United States ended in divorces. In some communities this rate is even higher.

This is a very tragic situation. With Catholics seeking divorce it must mean that primarily they have no real understanding of the Sacrament of Marriage. It is also indicative of a world-wide disease called separation from God, and in its wake follow such chronic disorders as materialism, individualism and immaturity with which we all seem to be afflicted to some degree.

The most vital preparation for a happy marriage is for engaged couples under proper direction to study the Sacramental, physical and material aspects of matrimony. If this previous study is not made,

(Continued on page 6)

Supreme Court Declares Covenants Not Enforceable

In a momentous decision, handed down by the Supreme Court of the United States, Chief Justice Fred M. Vinson declared that covenants to bar Negroes or other racial groups from owning real estate were legally unenforceable.

By virtue of the unanimous opinion of the six justices who sat on the cases, artificially created ghettos, and the resultant evils of segregated schools and discriminatory treatment of Negroes in the matter of housing may no longer have the support of the laws of the land.

One of the opinions, neither of which prohibited the making of agreements, dealt with cases arising in Missouri and Michigan, while the other originated in the District of Columbia.

In the District of Columbia case, the court said that it was unnecessary to consider any constitutional question, inasmuch as the Civil Rights Act

(Continued on page 5)

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IT ALL GOES TOGETHER

THE LAY APOSTOLATE is young. The Lay Apostolate is new. With eager feet and flaming hearts have its apostles taken the narrow steep road of which Christ spoke and which leads to heaven. Generously have they left behind gold, and silver, friends and relatives, and followed the CALL OF CHRIST to this young, shining, new vocation.

For make no mistake, THE LAY APOSTOLATE IS A VOCATION. A true call of the Lord Christ Himself to our youth. For Who better than He knows the urgent need for LAY APOSTLES in our desperate times? It is most assuredly through the inspiration of the Holy Ghost Himself that pope after pope calls to the laity with a voice charged with an urgency that cannot, must not, be denied.

Anyone who views the Lay Apostolate as anything else than a VOCATION—A SPECIAL CALL OF GOD FOR A SPECIAL WAY OF LIFE—loses sight of the will of God for our times.

Catholic Action is part of Catholic every day living, or should be. From it none is exempt, whatever its forms may be. But THE LAY APOSTOLATE, the call to the market place, to the by-ways of our big cities, to its slums, to the highways and lanes of rural ones, FRIENDSHIP HOUSE STYLE . . . THAT IS A VOCATION! And to lose sight of that means also to lose oneself, and take a strange turning from the narrow and steep path of Christ (that is, if one has received that special call).

THE "VOCATION" is supported by a solid foundation of the holy three: Poverty, Charity, and Patience. And only after many miles of the road are travelled, many, many years spent in the heat of the day, does the Lay Apostle BEGIN to understand what these three, this foundation means.

For at first, in the early fervor of the burning zeal, the time of the "novitiate," he sees it, takes it literally, becoming poor—at times poorer than those he serves. His charity is a mixture of service, alms giving and giving part of himself in this new found love for his brethren in Christ. And his patience seems inexhaustible and all embracing.

But that is only the beginning. The faltering steps of a child that learns to walk in the footsteps of the Master.

If the Apostle will allow, and allow he must, the grace of God to work fully in him, then he will discover that though the narrow road is narrow indeed, and steep . . . its horizons are limitless. And the foundation of his apostolate, the Holy Three, Poverty, Charity and Patience, are like the horizon . . . LIMITLESS AND INFINITE.

He will also begin to learn the secret of the tenth station of the Cross, which is closely allied with both the limitlessness and the infinity of the horizons that stretch before him. For the Lay Apostle must understand THAT HIS VOCATION IS ONE OF STRIPPING HIMSELF NAKED . . . SO THAT NAKED HE CAN FOLLOW THE NAKED CHRIST.

When this moment comes to the apostle, and come it will, if he cooperates fully with God's grace, then he will see POVERTY, CHARITY, PATIENCE for the infinite goals that they are. And now his steps will take to the inner road. The road into his own soul to keep that rendezvous with Christ, Who has all the while been waiting there for him.

NOW WILL POVERTY appear in all her glory. And call to the apostle to imitate her. How little and insignificant will seem then the burned soup . . .

(Continued on page 8)

VI. Ascension

By MARY QUINLIN

R EJOICING IS OF the very essence of Christianity. Even in the penitential seasons of the Church year there is no real sadness—except sorrow for sin, which, if it is healthy and vigorous, is not long-faced and miserable. For penance springs from and increases hope, has as its end growth in the supernatural life and is therefore a preparation for glory. In our days there has been a tendency to stress the mournful, to do penance rather wistfully than gladly, to make a long face a sign of piety. Together with that go the current, rather lugubrious "devotions," decidedly non-liturgical and often brutally sentimental and individualistic. The modern trend also is to give full emphasis only to the human sufferings of our Lord. The liturgy reinstates the balance.

The Church in her official worship shows us that the Passion and death of our Lord, as the climax of His redemptive life for us, are incomplete without the Resurrection, the Ascension and Pentecost. Our Lord offered to His Father for our redemption, His human life on earth culminated in the Passion and death—the utmost that His human nature



had to give. At the Resurrection the Father glorified the offering; at the Ascension He took it to Himself. So now a human nature, which is Christ's own, lives in the luminous life of the Holy Trinity. There the divine Second Person continues to offer Himself, in the two natures that are truly His, to the Father for us: "He lives on still to make intercession on our behalf" (Hebrews 7:25).

The Church celebrates the glorification of her Head and Spouse. It is her celebration, too, for we are His members, we are living His life; having received that new life in Baptism and had it renewed in the other sacraments, having increased it in the season of preparation and devoted ourselves to ever living it more fully and richly, we partake of His glorification. If we are truly living the supernatural life we are spiritually living in heaven. So the Collect of the Mass for Ascension Day says: "Grant we beseech Thee almighty God that we who believe Thine only-begotten Son, our Redeemer, to have this day ascended into heaven, may ourselves dwell among heavenly things." Truly, the joy of heaven begins here in the joy of the new life.

A S THE MYSTERY of the Incarnation celebrates our Lord's partaking of our nature, so the mystery of the Redemption celebrates our partaking of His. We recall this in the second prayer of the Offertory at Mass every day wherein we pray "that we may become partakers of His divinity who became par-

(Continued on page 7)

Readers Write

Love of Friends and Enemies

Dear Friendship House,

I am a subscriber to your wonderful little apostolic paper. The check enclosed is for the twenty-five copies to distribute to my friends and enemies. Words of wisdom and guidance for both.

A prayer for you always, with some wearable clothes every so often.

God keep you,

F. S.

P. S. That action for the month is an excellent idea.

New York.

decent about it and give something that would still be useful to US, not just something we're going to throw away anyway!

I've always admired the spirit of FH, and it has taken not a little courage to write this.

But in the meantime, God bless you!

Sincerely yours,
H. R. H.

New York.

Work Among College Students

Dear Miss Knight,

I have long been interested in Friendship House activity and people. I hope some day to visit you all, and see for myself all those about whom I read so often. Since I have been at college I have succeeded in interesting many people in your work. Perhaps I can add a few names to your list of subscribers from among my friends.

Sincerely,

J. F.

Ohio.

From the West Coast

Dear Miss Knight,

I recently read one of your small pamphlets and was so interested in it that I would very much like to be placed on your mailing list. I am a student at the University of California, a Catholic, and a major in Public Health Nursing. I am also very much interested in ways of solving the problems of interracial justice.

I enclose a small donation to help your work. I wish it could be more.

Very sincerely,
L. R.

California.

Reception to Archbishop O'Boyle

Dear Friends:

The Catholic Interracial Council here is giving a reception to Archbishop O'Boyle on Sunday night. We are quite thrilled. I think the events will do a lot of good locally.

Have you any advice to give us on starting a Catholic Information Center in a Negro neighborhood?

Cordially,
J. O'C.

Washington, D. C.

In Re. the "Old Look"

Dear Editor,

As a constant reader of your excellent little paper, may I voice an objection to an article which seemed to be entirely out of keeping with your genuine Christian spirit?

I refer to the article, "Send FH Your Old Look," and the remark. "Wouldn't it be wonderful (italics mine) if people who have the New Look would send FH their Old Look! Since when do we make FH a dumping ground for things that are ready for the rag barrel? It has always been my impression that FH was giving to Christ. Since when do we give Christ only our trash?"

So, if we're going to give ANYTHING, let's at least be

I remember you in prayers, and will continue. Certainly God is watching over you with loving care, as the success of the past years shows.

Thanking you for hours of reading gladness, I remain,

Sincerely,
M. W.

Ohio.

A New Piggy Bank

Dear Friends,

We heard about you and your work from Sister and the children who visited you during Rest Week. We are too little to visit you, but we are not too small to help you.

The first, second and third graders got a new Piggy Bank for our Lenten Mission money and since then we have saved ten dollars. We are sending it to you today and we hope to help you again before school closes.

Your new friends,
The Children of St. Mary.
Long Island, N.Y.

Food

Director,

You will be glad to hear that we had read at table last month the inspiring little book of the Baroness, "Friendship House." It was deeply appreciated by all. Indeed, many remarked upon it as being excellent. I am quite confident it has made many a fervent prayer ascend heavenward for you. You can count on us to back you up that way to the best of our ability.

Sincerely yours in the Sacred Hearts of Jesus and Mary,

F. M. D.

Kentucky.

THE FRIENDSHIP HOUSE LIBRARY NEEDS A COPY OF

THE DRIVING FORCES OF HUMAN NATURE

And Their Adjustment

By THOMAS VERNER MOORE

Published by
Gruen & Stratton, N.Y.

The Call to Action

By STANLEY VISHNEWSKI

FOR A CHRISTIAN the only failure is sin.

For a Christian there is no failure as the world understands failure, for the world understands failure as the loss of material possessions and the collapse of temporal movements. It considers those who live and die in poverty and obscurity as having failed in their mission.

For a Christian there can be no success as the world understands success. For to succeed in the eyes of the world is to fail in the sight of Christ.

For to succeed in the eyes of the world it is required that one deny the moral law, the Ten Commandments and the teachings of the Catholic Church.

But for the Christian the situation is reversed—for him the loss of wealth is gain; for him the loss of all his friends, glory and honor is the joyous Cross which brings his closer to Christ.

There are many Christians who do not understand this truth and that is why it is possible to find today that strange contradiction—an unhappy Christian.

For a Christian there can be no peace as the world understands peace.

For the peace of the world is too often bought by compromising one's integrity. The world will grant us peace if we permit evil to reign; if we do not oppose the wickedness of those in high places as well as those whom we meet every day.

THE WORLD WILL GRANT us peace if we do not oppose those who believe in hatred. The world will grant us peace if we close our eyes to the evil in racial segregation. The world will grant us peace if we do not cry out against those who defraud the workers of their just wages. The world will grant us peace if we turn our backs upon Christ and deny that He is God.

If we do these things the world will grant us peace, for we will be part of the world and the world will recognize its own. But we will not have the peace of Christ. It will be the peace of a coward, of a traitor to Christ.

For us there is the joy and happiness of knowing that whatsoever we do is of paramount importance to a loving God.

For us there is the consolation of knowing that we cannot fail as long as we seek first the Kingdom of God.

For us there is the satisfaction of knowing that there are no failures among those who serve Christ. All are called to become Saints. All can become holy.

In the sight of God, the only failures are those who die in mortal sin.

If men submitted themselves to the law of love of God and of neighbor, evil forces such as have destroyed peace on earth would be disarmed of their strength.

—Most Rev. A. J.
Meunch, ONE WORLD
IN CHARITY.

Brotherhood

The explosion of an oil heater resulted in the total destruction of the Stafford Lake (Conn.) home of the Rev. Roland Heacock, guest minister of Stafford Springs Congregational Church. All the family's possessions and a pet dog were lost. Mr. and Mrs. Heacock and their two teen-age children managed to escape unharmed.

According to State Police, there was little chance to save the frame year-round cottage. The explosion scattered burning oil, spreading the fire rapidly. Mr. Heacock, who had no phone, was forced to run some distance to a neighbor's home to call the fire department.

Steps to help the homeless family were taken soon after the fire. Dr. Claude Tschummi, chairman of the pastor's committee of the church, said he was trying to locate a new home. Fredrick Finch of the Staffordville Fire Department began collection of a fund.

Mr. Heacock is believed to be one of the few Negro ministers of a white church in the country, if not the only one.

Increase in Racial Tension Feared

Homer Jack, Executive Secretary of the Chicago Council Against Racial and Religious Discrimination, painted a grim picture of man's inhumanity to man at Chicago Friendship House in a recent discussion of "Racial Violence in Chicago."

"Racial tensions," Mr. Jack holds, "are on the increase in the neighborhoods affected by restrictive covenants. They will, in fact, mount higher before they abate, regardless of the decision of the United States Supreme Court."

"Numerous cases of un punished violence, attempts to intimidate Negro tenants who dare to cross the residential color line, bear testimony to the lethargy of the Chicago Police Department.

"Property owners associations, one of which is known to have the support of the University of Chicago (itself a property owner in an affected area) have fostered a climate of opinion that has invited these outbreaks of vandalism and violence."

"But strangest of all is the silence of most of the white clergy."

Mr. Jack related that since VJ Day there have been 115 attacks on the persons or dwellings of Negroes in Chicago, including bombings, arson, personal assault and murder.

"The focal point of outbreak," Mr. Jack continued, "has been at Fernwood, an 80-family emergency Federal housing project. Only large-scale measures of the Police Department prevented a massacre on one occasion, when an estimated 10,000 whites attempted to over-run the Fernwood area. On the fifth day of siege 115 arrests for assault and disorderly conduct were made. In this manner the siege was arrested. One man was convicted."

—Paul Fant.

Priest Voices Labor's Reply to Race-Baiters

"The cry of white supremacy will no longer divert organized labor from its program for social justice. Working men and women will not demand of their senators and representatives that they oppose the Civil Rights program."

With these words Rev. Vincent J. O'Connell, S.M., New Orleans, La., told 600 members of the American Federation of Labor (A.F.L.) of labor's positive program for justice which he described as "the reply of organized labor to race-baiters."

Father O'Connell, general chairman of the Catholic Committee of the South, spoke at a session of the Louisiana State Federation of Labor's 36th annual convention. The Catholic Committee of the South is a regional organization to promote justice in race relations, labor-management dealings, education and similar fields.

Commenting on the sincer-

THE SCORE BOARD

THE UNITED STATES Supreme Court has again ruled that states cannot legally keep Negroes from voting in primary elections. It refused to review two lower court decisions upholding the right of Negroes to vote in South Carolina's Democratic primary, even though the state's "white primary" law permits the party to bar them from the polls.

HIS EMINENCE Cardinal Francis Spellman recently presented his personal check for \$1,000 to Sydenham Hospital to aid the Nation's only interracial hospital in its struggle to continue its work.

AFTER ONE HUNDRED and fifty-eight years of meeting out justice, the United States Supreme Court at last has a Negro law clerk.

The clerk, William T. Coleman, who was graduated at

the top of his law class at Harvard in October, 1946, will go to work for Associate Justice Felix Frankfurter in September.

FOLLOWING UP a request made to Governor Dewey by Catholic, Protestant and Jewish groups, representatives of Catholic dioceses of New York pressed the plea that New York join nineteen other states which have set up commissions to help work out problems of displaced persons who would be admitted from Europe under legislation in Congress.

OUT IN TEXAS G. J. Sutton has been elected to the board of trustees of the San Antonio Junior College. This board has jurisdiction over junior colleges of both races. This action marks the first time in the history of the Lone Star State that a Negro has served on a school board.

BREAKING WITH custom the U. S. Lawn Tennis Association allowed Dr. Reginald Weir, a Negro, to play in its national championship tournament.

THE NAVAJOES' plight last winter has moved Congress to appropriate \$2,000,000 for their aid. A long-range program, to cost \$90,000,000, is also being planned. It will develop the reservation resources and provide on-the-job training.

FOR THOSE WHO claimed that FEPC would cause social upheaval, quote the 1947 report of New York State's FEPC. Of 367 verified complaints, each was adjusted satisfactorily by conciliation and conference without recourse to public hearings or legal action. During the past three years, 68% of complaints were by Negroes, 15% by Jews.

TEXAS HAS adopted a new teachers' pay scale which forces its communities to give equal pay to their Negro and white teachers, such pay to be based solely on experience and training.

A NEW INTERRACIAL university, to be named after Supreme Court Justice Brandeis, is scheduled to open in September at Waltham, Massachusetts. To eliminate all chances of discrimination in the selection of its students, the school is using a perforated application blank. Only that part dealing with scholastic information will be available to the committee on admission.

IN MANCHESTER, ENGLAND, W. Arthur Lewis, a West Indian Negro, has been appointed to the Chair of Economics at Manchester University.

Something You Can Do

Why not write in for a bundle of FRIENDSHIP HOUSE NEWS to distribute to your friends and try to get them interested in subscribing to the paper. We will gladly mail you a bundle of twenty-five papers for one dollar, if you write in and tell us that you are interested in building the circulation of FRIENDSHIP HOUSE NEWS.

Let us hear from you.

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XUM

The Baroness Jots It Down

THIS IS "PRAYING TIME" in Friendship House. Not that everyday is not praying day with us, but this is a special month for it. First it is Our Lady's month—and She asked for prayers so specifically. Then it is the IC month for us. Inquiry Center—or Information Center—is our name for the Spring month that Friendship House sets aside to indoctrinate in its primary principles, techniques and way of life the newcomers to its staff.

This year Ann Harrigan is taking the IC at St. Joseph's Farm, Marathon City, Wisconsin, and though you, dear readers, will read about it here, whisper a little prayer that the fruits of this very important "indoctrination" be plentiful in the souls of those who so generously give their life to God, via the Lay Apostolate Friendship House style.

All Friendship Houses need desperately more help. The Inner Circle of Friendship House is its Staff Workers. To be a Staff Worker means to have a vocation, a special call of God to the life and works of Friendship House. You may know of someone—man or woman between the ages of 21-35 who is seeking just such a life. Perhaps you yourself may be interested in it. If so write to your nearest Friendship House. If in the East to Miss Mabel Knight, Box 54, College Station P.O. New York City 30, N.Y. If in the West to Miss Ann Harrigan, 4233 S. Indiana Ave., Chicago, Ill. If you have a special bent to the rural apostolate, write to Miss Lorraine Schneider, St. Joseph's Farm, Marathon City, Wis. And if in Canada (or interested in Canada and its problems) to Mrs. C. Doherty, Madonna House, Combermere, Ont., Canada. It only costs three cents to write, and maybe these little pennies will be an investment into such happiness and joy as you never dreamed existed. Try it.

SPEAKING OF ST. JOSEPH'S FARM, Marathon City, Wisconsin. They also need Volunteers. Visiting

ones. We call a "visiting volunteer" in Friendship House, a person who comes to work and lives with us for any time from one week to three months (more by special arrangement) because they are eager to learn more about FH, or about Catholic integrated living or for many personal reasons. St. Joseph's Farm welcomes you. Many Seminarian, social workers, teachers, nurses, have done this, why not try it? It is fun—and you learn so much.

Some day we will devote a whole issue of Friendship House News to the vocation of Friendship House. I think the time is ripe for it. With the Pope calling Catholics to the Lay Apostolate in accents almost too tragic to bear with books coming hot off the Catholic press machines emphasizing the same idea. Like "Priest Worker in Germany," "Dear Bishop," "France Alive" and others. Yes it would be timely.

Eddie is so much better. He still will have to stay in bed till July, but he is up now taking walks in the grounds for a little while. Thank you all for your good prayers, letters and cards. They went a long way toward bringing about his improved state of health. God bless you. We certainly do.

Mrs. Olga Kolyschkin of Bernecker Str. Hospital, I.O.R. Lagerzimmer A-83, Bayreuth, Germany, pleads pitifully for SUGAR (or candies), fats (Crisco would be nice), tea and coffee. The good Fathers of MARIA LAACH ON THE RHEIN, Germany, need CARE

parcels, but we have now a special column in FH News and perhaps these belong there. Only it was to me that these appeals came, so I pass them on here.

Some day soon we will publish a pamphlet about Madonna House and its functions and works. Please pray that it may be clear and concise. It is so hard to answer ALL questions. But answered they must be.

Harlem Volunteers

By PATRICIA MacGILL

The main thing on our minds at FH this month is, as usual, marriage. The traditional month is June, but our tidings have come ahead of time. Kathleen Noel and Joe Perry, both former staff workers, have announced their engagements. So has Mary Lee, our Girl Scout leader. The weddings will take place some time in the early summer.

FH sponsored a performance of Frank Ford's "Kingdom of the Blind," during the month and the volunteers did a wonderful job of selling the tickets. Jim Heedles, especially, filled just about half of the house with his friends and the rest of us managed to fill the remainder of the hall. We are glad to report that the treasury of FH was considerably swelled.

Jim and Mary Quinlan, two more of our volunteers who were with the staff of the Chicago House, have been spending their evenings giving lectures about Friendship House to different schools and clubs. The reports are that they have been doing a wonderful job. If you want some one to give a talk on FH to your group, and if you are in New York or its vicinity, just contact us and we will be delighted to arrange it.

We have just started to have gospel inquiries at our meetings, under the direction of our moderator, Father Dugan. From the Gospel, we study each week we draw a practical principle to be applied to our lives. On the liturgical side, Mary Houston is teaching up the Chant. All in all we are being kept so busy that we have scarcely time to catch our breath to take the plunge into May.

Dixon Wins Ditson Award

The 1948 Alice M. Ditson \$1,000 award for an American conductor who has rendered distinguished services to American music has been presented to Dean Dixon, 33-year-old Negro conductor. The selection was made by Columbia University.

Mr. Dixon, Juilliard graduate, is the organizer and conductor of the American Youth Orchestra. He has also been active as a teacher, lecturer and writer. His first guest engagement was with the NBC Symphony. Since that time he has also conducted the New York Philharmonic-Symphony Orchestra for two summers at the Lewisohn Stadium, the Philadelphia Orchestra at Robin Hood Dell and the Boston Symphony at one of its "Pop" Concerts.

The citation accompanying the award states, "Both as artist and citizen, he has brought distinction to the American scene. He is the organizer and conductor of the

Book Review

CRY, THE BELOVED COUNTRY.

By Alan Paton. 273 pp. New York: Charles Scribner's Sons. \$3.00.

By ELLEN TARRY

TO ATTEMPT TO PUT on paper the reactions of this reviewer after reading Alan Paton's novel, CRY, THE BELOVED COUNTRY would be as impossible as capturing the multi-coloring of an Indian summer sunset or describing the tender warmth of an infant's tiny fist. True each cited instance brings into play personal and spiritual values, and these are apt to vary with the individual. But it would be difficult for any individual to read this South African story through without catching a little of the spirit of Stephen Kumalo, the humble old Zulu parson from the hills above Ixopo.

Johannesburg, "the city of evil" had claimed Stephen Kumalo's brother, his sister who went there with her small child in search of a husband who never came back from the mines, and Absolam, Kumalo's only son, who had gone to the city in search of his aunt. And so Kumalo decides to set out to find his loved ones and tear them from the clutches of the iniquitous city.

Kumalo is by no means ignorant of hazards that will beset him. Neither is his wife who says, "When people go to Johannesburg, they do not come back."

But once he has made up his mind to start the search there is no turning back. When Kumalo went to his church to pray for guidance his wife

"...watched him through the little window, walking slowly to the door of the church. Then she sat down at his table, and put her head on it, and was silent, with the patient suffering of black women, with the suffering of oxen, with the suffering of any that are mute."

Kumalo's search is painful and long. But there is always Tixo (the Great Spirit), a fellow clergyman, Theophilus Msimangu, and friends who rally along the way.

There are many disappointments as Kumalo learns that his sister is afflicted with the sickness of the sinful, and his son's whereabouts are unknown. But as he follows the tracks of his son he picks up the thread of a story of petty crime, bad associates and immorality.

His friends watch him bow beneath the weight of his burden, but his feet never falter and the search leads him to the reformatory where his son has served a short sentence and been released, partly because of good behavior and partly because there was

a girl who was pregnant and the boy wished to marry her and give their child a name.

But Kumalo's hopes are again doomed when he fails to find the boy with the girl, who is also waiting Absolam's return.

The factory where the boy is employed reports that he has not been at work during the week. A well known white man, who has devoted his life to the cause of justice for black men, is murdered. Newspaper reports say that three native youths were seen lounging near the murdered man's home. And Kumalo feels a strange fear in his heart.

His search ends when he finds his son in prison for the murder of this white man who had grown up on a plantation in Kumalo's own home valley. Kumalo does not save the boy. But the murdered man's hand reaches out and Kumalo and the other bereaved father face the problem that has cost each his only son: the resentment of the native blacks for the white men who have oppressed them and raped their land.

The ending is a lesson that the world might well take heed of today when its leaders flaunt their arrogance and scoff and deride the meek in spirit.

There is nothing new about the story of CRY, THE BELOVED COUNTRY. To those of us who have followed the history of the black race it is an old, old tale.

Stephen Kumalo has a million counterparts. So has his brother, who became a "radical" and scorned the church and its teachings; so has the sister, Gertrude, who never found her husband who went down into the mines. So has Absolam who died for a crime he committed in fear.

It would be pleasant to be able to say that Arthur Javis, the murdered white man who had pledged himself to the service of South Africa because he could not aspire to the highest for himself and at the same time deny it to black men, had a million counterparts. But if that were true, CRY, THE BELOVED COUNTRY would not have been written.

Alan Paton has written a lyrically beautiful book. It is not only a story of South Africa, but a story of black men and white the world over. As I finally put the book aside, I remembered the haunting melody of the spiritual, "Nobody Knows the Trouble I See."

Negro Children

Adopt Jewish Orphan

A group of thirty-five Negro children have adopted a 13-year old girl, Monique Aronek. The children are sending clothing and other necessities to their new ward through the office of the Foster Parents Division of the Labor Zionist Committee for Relief and Rehabilitation, Inc.

Of 600 Catholic Negroes at Washington's Howard University, less than 5% have had a Catholic education, yet, 300 remain faithful to their religious duties.

These People—

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- DOROTHY DAY
- EDDIE DOHERTY
- HAROLD C. GARDNER, S.J.
- ED WILLOCK
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HARLEM FRIENDSHIP HOUSE NEWS

5

CYO to Continue Fight Against Discrimination in ABC

Although the American Bowling Congress recently voted against the Brooklyn Catholic Youth Organization's request to amend the constitution so as to allow membership to all races, the matter is not closed.

With baseball, basketball, tennis, boxing and all major sports now operating on a democratic basis, the advocates of fair play in sports, feel that it is only a matter of time before the executive board of the American Bowling Congress realizes that they cannot afford to be out of step with the age and with God's justice.

Rev. Charles T. Carow, an executive director of the New York Bowling Association, first presented the proposal last year. The Fair Practice Department of the United Auto Workers, CIO, at that time supported the request.

After this initial rejection, there was organized the National Committee for Fair Play in Bowling, which included in its membership representatives from the Brooklyn CYO, the United Auto Workers and others. This committee has Mayor Hubert H. Humphrey of Minneapolis as chairman and Miss Betty Hicks, former women's golf champion, as vice-chairman.

Father Carow in his plea before the Congress last month said, "Does democracy in practice really mean equal opportunity for all? Does it grant equal rights to all without exception? As long as any barrier is placed before any group of citizens in any matter at all, the answers must be in the negative.

"The unity of the human race is not only a Christian matter of belief but it is also a scientific fact. Because this is true, we are interrelated in one vast brotherhood and the fraternal law of charity demands that we treat everyone as such, unless that individual, by his own action, forfeits the right to such consideration.

"To distinguish without reason where the Divine Creator did not distinguish is a serious transgression rising from unjustified and false human pride."

ACTION OF THE MONTH: Write this paper your reaction to the present discriminatory policy of the American Bowling Congress. Letters will be sent to the ABC executive committee.

Outlaw Discrimination in Catholic Colleges

Catholic Educators Should Exercise Leadership

A special committee composed of members of the National Catholic Educational Association, recently took a strong stand against any form of discrimination still extant in individual Catholic institutions of higher learning.

In a series of resolutions, published for the guidance of Catholic educators, the N.C.E.A. members declared that "the selection of students based solely on color, race, national origin or ancestry in our Catholic colleges and universities is a violation of sound American and Catholic principles."

They urge that "every Catholic college and university make certain that no qualified Catholic student is refused admission on the basis of color, race, national origin or

ancestry and that those Catholic colleges and universities which accept non-Catholic students do not refuse admission to non-Catholic students on the basis of religion, color, race, national origin or ancestry." Where legal obstacles or social pressures barring the abolition of segregation exists, the group added, "Catholic educators should exercise leadership for their removal."

The special committee was headed by Brother Emilian, F.S.C., Ammendale, Md., and was composed of 13 members, including Msgr. Frederick G. Hochwalt, N.C.E.A. secretary general, and Dr. Martin R. P. McGuire, of the Catholic University of America, both members of the President's commission.

Supreme Court

(Continued from page 1)

of 1866 commanded that all citizens, regardless of color, should have the right to "inherit, purchase, lease, sell, hold and convey real and personal property." The state court issue was decided on that part of the Fourteenth Amendment to the Constitution that forbids any state to deny to any person within its jurisdiction the equal protection of the laws.

"The Fourteenth Amendment," Chief Justice Vinson stated, "Declares that all persons, whether colored or white, shall stand equal before the laws of the states, and, in regard to the colored race, for whose protection the amendment was primarily designed, that no discrimination shall be made against them by law because of their color."

The Cry of the Children

There are still 230 million children scattered over the globe, victims of a war now three years past, who continue to face starvation.

Foreign hospitals are full of babies suffering from all the manifold diseases which spring from under-nourishment.

In Italy alone there are 10,000 war-crippled children, who were either blinded by bombs, or who lost a leg, or an arm, or both, in the shattering "blitz." (And in many cases they lost their parents also.) These little "veterans" often do not get even one glass of milk a day.

Contribute to the Crusade for Children. Help raise 60 million dollars so that Europe's children will survive. Address American Overseas Aid and United Nations Appeal for Children, 39 Broadway, N. Y. 6, N. Y.

Ex-Tenant Farmer Builds Hospital For All Races

The Edwards Memorial Hospital, recently opened in Oklahoma City, stands as a monument to the vision and sacrifice of Mr. and Mrs. J. W. Edwards of that city. Mr. Edwards started out as a poor tenant farmer in Mississippi and later moved to Oklahoma City, where he went into the junk salvaging business.

In 1945, when Mrs. Edwards became seriously ill, no place was available for adequate medical attention. She was finally relegated to an overcrowded Negro ward. Upon her recovery, Mrs. Edwards and her husband pledged themselves to a program of personal effort and sacrifice in order to build a hospital where a person would not be barred because of race, creed or color.

The Edwards worked, sacrificed, planned and prayed. And today, after having struggled through many difficulties and hardships, they have opened a modern three-story hospital complete with X-ray and Therapy rooms. The hospital was erected at a cost of nearly a half million dollars and ranks as one of the most modern and best in that section of the country.

Four radio stations carried the dedicatory services and Life magazine as well as other news services covered it. The broadcast honoring Mr. and Mrs. Edwards was the winner of a National Conference of Christian and Jews Award.

FRIENDSHIP HOUSE PRESENTS

A School of Interracial Living

St. Joseph's Farm
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One week sessions during July and August. Reasonable fees.

An opportunity to learn more about those principles which make for a fully integrated Catholic life, in the only Catholic interracial school in U.S.A.

For further information, write:

Betty Schneider, Dean
Friendship House
4233 S. Indiana
Chicago 15, Ill.

Picket Against Jim Crow in Army

A line of pickets paraded in front of the White House on May 7th headed by A. Phillip Randolph, President of the Brotherhood of Sleeping Car Porters, AFL. They gave out buttons inscribed "Don't Join a Jim Crow Army." Signs read: "If we must die for our country, let us die as free men—not as Jim Crow slaves."

The committee against Jim Crow Military Service and Training said the picketing would be followed by a civil disobedience movement "if Congress should enact a Jim Crow conscription program."

HOW COLD IS THE NEGRO?

SAY IT AGAIN, SHAKESPEARE

By ANN HARRIGAN

Shakespeare once said,
"I am a Jew."

Hath not a Jew hands, organs, dimensions, senses, affections, passions?

Fed with the same food, Hurt with the same weapons,

Subject to the same diseases,

Healed by the same means,

Warmed and cooled by the same winter and summer, as a Christian is?

. . . If you stab us, do we not bleed?

If you poison us, do we not die? . . .

And Shakespeare could well say it again today—just substituting Negro for Jew, in this quotation from his famous play, "The Merchant of Venice."

Year after year, the most frequent query put to us by white people, young and old, North, South, East, and West is: *How does the Negro feel about being told where he can live, work, go to school, go to church?*

And the answer is so simple: How would YOU feel about being told where YOU must live, eat, work?

What I've been trying to figure out is why people keep asking it. Maybe it's because we whites and Negroes just don't know each other. Maybe it's because we absorb the prejudices of our neighborhood or family, or friends, without realizing it. Then before you know it, a full blown bias is born. And we go around with a chip on our shoulder, nursing a grudge against somebody we never met—and then, don't all these conscious and unconscious prejudices lurking in the back of our minds add up to something like this—Is the Negro a full human person?

I mean, for example, we are all familiar with the prejudices and obstacles that the Polish, Irish, Italian, and other immigrant groups met when they first came to the United States. When my own mother and father came over from Ireland at the turn of the century they met lots of discrimination—in jobs, in getting a roof over their heads, in general acceptance socially. My point is, would anyone have ever thought to ask them, how do you feel about being discriminated against?

Nobody likes to be persecuted. Every human being reacts the same way—Protestant, Catholic, Jew, White, Negro, Irish, English, French, German.

If the Negro is hungry, he's just as hungry as any other human being. If he's cold, he is just as cold. If he needs a roof over his head, his need is just as acute as that of any man with the same problem. If the Negro worries about trying to rear his kids decently, it's just as much a worry to him as it would be for a white American or a Red Indian . . .

If people really understood

these facts, it seems to me that they would never think of putting a question like this, for example:

"Why do Negroes want to live in white neighborhoods?" First, let us categorically answer, THEY DON'T.

The emphasis is untrue and misplaced. The Negro is overcrowded and needs more space, air, sun, cleanliness for decent living. More than anyone else, and over a longer period of time, the Negro has had the viciously unequal problem of sub-standard, inadequate housing. Why should this natural human laudable desire for improvement of his living conditions always be interpreted as a shameful desire to live with white citizens?

Gunnar Myrdal in his thorough study of the race problem in the U.S.A., "The American Dilemma," makes one of the most significant points about this question, as a result of going about the country, asking all classes of white people and all classes of colored people what factors they considered vital on this matter. Here is the line-up, in order of importance, that Mr. Myrdal culled from the white group:

1. intermarriage
2. social and personal etiquette and relationships
3. public facilities—schools, churches, transportation
4. vote
5. law courts, police and public service generally
6. jobs, housing, public relief services.

Curiously enough, the Negro listed just about the same points! The only difference was—in exactly reverse order!

To quote Myrdal, "This is in accord with the Negro's immediate interests. Negroes are in desperate need of jobs and bread, even more so than of justice in the courts and of the vote. These latter needs are, in their turn, more urgent even than better schools and playgrounds . . . Such facilities are, in turn, more important than civil courtesies. The marriage matter, finally, is of rather distant and doubtful interest.

We are all, after all, children of the same Adam and Eve in the flesh, and so have the same equipment, so to speak, of body and soul, of heart, mind and will; the same desires, emotions and needs, even as Shakespeare says.

What are the prime needs of a man? A job, a house, food, a church . . . and so on.

And the same, therefore—(only intensified by centuries of injustice)—jobs, housing, public facilities, law and order, the vote, schools, equal opportunities in all things—are the prime needs of the Negro.

As long as Negroes do not have these equal opportunities in America, or where men any anywhere do not enjoy freedom and equality—so much longer will we be laboring in the crisis of unity that is now facing the world—and every one of us in it.



Troubles with Negroes is . . . They're just plain lazy

Color, Caprice, Circumstance

(Continued from page 1)

man (black as tar, he seemed to me) who used to drive his old nag out from the nearest town to our farm.

At the time to which I refer, this poor old Negro made some kind of scant living for his aged wife and a blind daughter as a scab plasterer and calciminer and by whitewashing Iowa kitchens.

I was entranced with his ability to sing, dance and simultaneously beat time with two pairs of beef ribs. If I gave the matter any serious thought at all, my undeveloped idea may have been that he was a typical Negro.

I RECALL ANOTHER Negro who came to hang wall paper in our house. He was a young man, tall and straight. I remember how fascinated I was with watching him, first cooking the paste on my mother's kitchen stove and later spreading it quickly and skillfully on the long strips of paper he had measured, matched, and cut for the walls.

It was early summer and the weather was very warm. I sense still, quite vividly, the odor of the paste to which he had added some glue and also that of the perspiration which his activity in Iowa's summer heat brought forth. This mixture of odors was disagreeable to me; but even in my childish mind I seemed to be able to account for it satisfactorily. Fortunately, I had never heard the myth about Negro body odor or perhaps my more or less instinctive scientific discernment might have gone on the rocks that day!

Long after these experiences, as a religious I spent a short sight-seeing period in

the city of Paris. In the convent where I stayed, there were both lay sisters and choir sisters. Among the latter, one was appointed my guide. I noted she had a rather olive complexion, somewhat deeper than even the darkest of the others, but probably because of her superb Parisian French. I merely supposed she represented a type of Mediterranean. She was very nicely educated and of superior linguistic ability. In the course of several days, we became better acquainted.

She very simply told me that she was also an American who had been educated by an American branch of her community and later made her novitiate in Paris. She said that she had never returned to America and I noted too that she did not seem to have any desire to do so. There was something a little covert about it all, but I refrained from any really personal questions.

Perhaps this lovely Negro woman did not realize how very naive I really was. I found Sister Mary Ann a most charming and stimulating religious companion and a very intelligent conductor. The whole story I learned only some time later.

When traveling in an uninteresting region of our country, there is little to distract or to entertain. One is inclined to study personalities rather than nature.

I RECALL A hail-fellow-well-met conductor who passed through the coach frequently, joking and indulging in small talk with most of the passengers. The conductor was followed by a trainman—tall, handsome, dark-skinned. The colored man was apparently oblivious to everything excepting to distribute and pick up the checks and act as hands

and feet (sometimes head too, I noticed) for the conductor.

Several questions suggested themselves, and as I puzzled over them there seemed always to be only one answer. How superior the dark-skinned man appeared in my eyes—eyes less sensitive to color perhaps than to more profound features. The man of African ancestry, I knew, would not have dared to indulge in the familiar, indifferent remarks this white trainman seemed to enjoy. I seemed to know too that he would not wish to do so although his sphinxlike features betrayed nothing to the ordinary observer.

In the course of a short time I was informed that colored trainmen who reach the conductor's rung in the ladder of promotion are never upgraded. Of course I had never seen a Negro under a conductor's cap! When colored trainmen reach that stage in their service, they are given the privilege (?) of breaking in less proficient white men for the better jobs.

HOW STRANGE AND STUPID is a color line in the human being—the highest and noblest of all God's creatures in this world. All things else are judged according to their essential merits and values. Color is only an accidental character varying in quality and quantity and generally signifying only unimportant differences. Choice of it is made according to caprice or individual taste or other contingent dictates.

One may think of horses—white or black or bay. The stakes are never based on color. How absurd to bet on a horse because he is white! . . . Only a very young child is restricted to the white keys on the piano and how limited, simple, and uninteresting, by comparison, is the exclusive white key melody.

Our national emblem—red, white and blue—is honored no less for one color than the other. Colors are only symbolic—blue for truth, red for charity, and green for hope. Black includes them all! No reasonable person would think of putting a price on color for its own sake. True values are always determined by essential characters and merits.

Recently a Negro scholar was invited as a guest lecturer to address the faculty and students of my college. He is at once an outstanding chemist, a charming speaker, a poet, and a thorough gentleman. His subject, "The Concept of Negro Inferiority in American Thought," was so presented that his audience was spell-bound from beginning to end. Immediately after the lecture this distinguished scientist was the subject in a number of classroom discussions.

My own students showed such enthusiasm and admiration both for the speaker and his subject that I was impelled to raise the question which in some form is generally asked whenever I face an audience on the subject of interracial justice.

"Well, girls," I said, "do you think it possible for such as you to fall in love with a Negro of Dr. —'s type?" The response came back without hesitation and in what I judged was a unanimous "Yes!" Moreover there was

Trial by Marriage

(Continued from page 1)

too often afterwards, any explanation of the sacramental meaning of marriage may fall on deaf and cynical ears. Involved in the thousand and one minute and nagging responsibilities of married life, that often seem more than a

that rising ring in the chorus which seemed to say, "Why not?"

Then there was a slight pause followed by a remark from one of the more serious and deliberate students. "The difficulty," she said, "would be in the disadvantage the children of such marriages must suffer."

Such disadvantages would be non-existent of course if race discrimination were abandoned and true Christian principles were not ignored. Herein lies the whole tragedy.

A few months ago, I addressed a group of very intelligent women, all apparently very well disposed toward racial equality. I suggested to them that I believe that one of the most effective means of dispelling ingrained prejudice or unfortunate emotional attitudes toward the Negro is to cultivate the acquaintance of some cultured Negroes. I added that no one should base her opinions or conclusions on experiences with the type of Negro who might do the weekly washings any more than they would incline to judge a white population from individuals who represent the lower levels of culture in such a group.

One woman remarked that she had met some very cultured Negroes but that, after all, they were a small percentage of the group in general. I readily granted the truth of this statement but not without adding that superior whites also make but a small percentage of the total population in the United States. The ratio of culturally superior to inferior in both blacks and whites is probably not disproportionate even at the present time.

It is a strange mental quirk, evidently a concomitant of prejudice that makes people expect more of the Negro than they do of the white! This is practically always evident even in their most earnest efforts to prove Negro inferiority. Prejudice is always irrational and therefore its victims are often blind and deaf and dumb to what would otherwise be perfectly reasonable.

Until the Negro is fully emancipated and for some time after, it is neither reasonable nor fair to make any comparisons either between individuals or groups of the two so-called races. It is no doubt only because many individual Negroes and also certain groups of Negroes have equaled or surpassed the whites that these comparisons seem to be in order and are continually argued. Here mathematics is often ignored; logic despised; and justice is outraged.

"*ND JUST AS* a good Catholic Doctor is essential for discussion of the physical aspects of marriage, of even greater importance is a spiritual director, who will assist and guide couples to get not only the minimum, but the maximum out of marriage spiritually.

Regardless of what our will is in the matter, marriage forces us into thinking and acting like mature people, if we only grow with it. And since marriage is life in its very fullest meaning, it has possibilities of immense joys and compensations, and by the same token it demands tremendous self sacrifice, charity and understanding, and at times downright heroism. It is by no means a magic cure-all, and while it puts an end to man's loneliness, it by no means puts an end to his loneliness for God. Rather it sharpens this hunger for God, and makes one realize in the fullest that no modus vivendi in this world could be or was ever meant to be the perfect answer.

From, TODAY, Dec. 1, 1947
62 Deming Place, Chicago 14, Ill.

human being can bear, couples may feel that the numerous graces given in marriage are a joke. But grace doesn't work as painlessly as a vitamin pill. Grace, to be efficacious, must be cooperated with. It is always there, like a sort of heavenly bank account. It must only be discovered, for God never meant or expected that we struggle with problems alone and unaided.

THE EARLIEST preparation for marriage should take place in the home and be further augmented by training in church and schools. Too often, however, home life produces nothing but confused attitudes and women particularly are the victims of this twentieth-century confusion. Trained for a career in the business world, which in itself creates extreme individualism, far too many women are not equipped to share their life, to put the well-being of the family above their personal interest or to even perform their household duties without feeling that it is a mean and subservient role.

There is then a special obligation for parents and for educators to make women see the God-given dignity in their role as mother and wife, and equip them for it. There is, too, a real obligation on the part of husbands to understand the emotional ingredients of which his wife is compounded, to acknowledge the struggle she may have in adjusting to her new life, and through discussion and consideration help her in this adjustment.

In marriage it is essential that husband and wife have freedom and privacy to work out their life together. This means freedom from unwanted and confusing advice of friends and relatives, and from any communal living which may disrupt the unity of the family, or conflict with the authority which rightfully belongs to the husband.

OUR LADY OF FATIMA

(Continued from page 1)

him go to Mass and the sacraments in spite of all the inhuman circumstances, and Our Lady must be pleased when she looks on them.

The many bishops, archbishops and priests who have forbidden segregated seating in Catholic churches and have fought this lack of charity deserve her special help. They remember that she said, "He hath scattered the proud in the conceit of their heart."

Even priests and religious are just crowded in Catholic New Orleans. One Negro sister, brought up in South America among all races, never knew segregation until she came to this country. When they told her she was going to a "colored church" she visualized one decorated in all the colors of the rainbow, and she was very surprised to see only dark people. She kept forgetting to just crow herself on street cars. One day a white man apparently wanted to give her a seat but didn't dare. A Negro man in back of him got up, and the white man turned around to the sister and said, "I hope, sister, that in heaven there will be no sign separating us." Negro priests are also just crowded.

An echo of one sufferer, "They know not what they do." When I asked how white people could help, all he asked was, "It would help if Negro were capitalized in newspapers. If people would stop using the word 'nigger,' and if they'd stop saying 'boy' and 'girl,' no matter how old the person is." Christ is very plain to be seen in these holy men, as He is in the white priests who are serving the colored. "If you deny Me before men, I will deny you before My Father who is in Heaven." Christ cannot be denied with impunity and all of us should listen to Our Lady and do penance for these sins.

ANOTHER WOMAN we met, the mother of a large family, said, "We don't go to Mass to meet people. We don't go there to say our prayers. We can do that at home. We go to Mass to receive Holy Communion." No mere obligation there. Her husband is a poor hard-working sharecropper. The oldest son at twelve years runs a tractor and does a man's work, though he is small. Though they did not have enough money for any new clothes at Easter, the love and faith in that family is something to be envied.

But something seems to be wrong with the rich. The countryside reminds one of Quebec. The people have been largely of French descent. But where are the fine churches such as those in each Quebec village? Why must Negro Catholic schools and churches be built mainly by northerners? If southerners want segregation, they should pay for it. What effect did the acceptance of the Anglo-Saxon attitude to the Negro have upon the faith of the Latin and Irish Catholics who make up much of the population of southern Louisiana?

When a priest asked a southern chief of police what Christ would think of his attitude toward Negroes, he said,

"Let's leave Christ out of this." When a sister rebuked him later, he said, "If Negroes are going to heaven, I hope I'll slip on a banana peel and land in hell." Truly Our Lady of Fatima must have a hard time holding back the arm of Christ.

Loving our neighbor as ourselves for the love of God is not a work of supererogation. It is one of the two great commandments. Without loving your neighbor you can't love God. As St. John, closest disciple to the Heart of Christ, says, "He who says he loves God and hates his brother is a liar."

Let us all help Our Lady bring our poor country back to Christ. We could say a rosary a day for the charity of Christ between races in our country. We could practice friendship with peoples of other faces. We could join the Legion Jejunio and fast each Saturday in reparation for interracial injustice, and lack of charity. Mortification in reparation for our sins and those of others and in petition for the salvation of all men is the key note of Fatima.

No Racial Bars In Conn. Nursing Schools

A recent report made by Edward N. Allen, Chairman of the Connecticut State Interracial Commission, reveals that no nursing school in the state imposes racial or religious restrictions upon students.

The commission found that although there are no Negro interns in the state, 14 hospitals are willing to accept qualified interns without regard to race, creed or color.

Mr. Allen stated that there are 19 Negro physicians in the state. Nine of these have staff appointments at hospitals, 15 have courtesy or visiting privileges at hospitals and two are clinical instructors. None of these reported exclusion from any medical society because of color.

There are 15 white students in Connecticut schools of higher education for every 1,000 white persons. There are three Negro students for every 1,000 Negroes in the state, he said, in these schools.

The study made by the commission showed that enrollment of Negroes increased in business schools this year, but decreased in vocational schools and colleges.

Dr. Dorothy Williams New Schomburg Curator

Dr. Dorothy G. Williams has been appointed acting curator of the Schomburg Collection of Negro Literature and History, 104 West 136th Street, N. Y. Miss Williams was granted a Ph. D. in library science by the University of Chicago in December 1947. She holds the degrees of M.S. in library science from Columbia University, B.S. from Simmons College, and was graduated from Hunter College with a B.A. in 1932.

Charity must not be exclusive, else it is no longer charity. For charity is universal; it embraces all men, friend and foe,

—A. J. Muench

ASCENSION

(Continued from page 2)

taker of our humanity." And now at the feast of the Ascension we say in the Preface: "... and while they beheld Him, He was lifted up into heaven, so that He might make us partakers of His Godhead. "This, Father, is My desire," our Lord said (John 17:24) "that all those whom Thou hast entrusted to Me may be with Me where I am, so as to see My glory...." Where He is—we are on our way to heaven now, and the road, though hard and dusty, is yet resplendent with the light of its destination. Indeed the future reference of the celebration of Paschaltide is our own entry into heaven.

The Fifth Sunday after Easter, which is the Sunday just before the feast of the Ascension, begins Rogation Week, the days of supplication. On the Monday, Tuesday and Wednesday we pray for help in bearing the afflictions of our life on this earth, which are the very stuff out of which our personal salvation is wrought. The divine life is truly the life of glory lived here on earth, but lived among the troubles and trials of a perverse world. The Mass of the Rogation Days is filled with the doctrine of prayer—the Mystical Body's prayer of petition. But even in our trials there is joy. In them we "show forth His salvation from day to day" (Communion, Fifth Sunday after Easter).

Wednesday the vigil of the Ascension and the last of the Rogation Days, is not a day of fast and abstinence, nor is the Mass celebrated in the usual vigilary purple. The spirit of Paschaltide prevails. Most of the text of the Mass is taken from that of the Fifth Sunday after Easter, a Mass almost unparalleled in its proclamation of Christian rejoicing, as for instance in the Introit: "Declare it with the voice of joy and make it known, alleluia; declare it even to the ends of the earth: The Lord hath delivered His people, alleluia, alleluia. Shout with joy to God, all the earth, sing ye a psalm to His name, give glory to His praise."

The Gospel of Ascension Day significantly shows our Lord reviewing briefly the mission of His followers—His Church, the continuation of His human nature in time—just before He is raised up to heaven before their eyes. For we members of His Mystical Body have not only to secure our own salvation, but to be ministers of His grace to our fellowmen.

Fellowships Available For Race Relations Study

Several Sigmund Livingston fellowships, of \$2,000 each, are available at the University of Chicago for advanced study in race relations. These grants are made to persons who have demonstrated ability to do work of a high calibre in the field of race relations and intergroup problems.

Christ has written His doctrine on His body; He made a book of Himself, with initials so large and so red that even the dullest and most unlearned can see them and read them plainly.

—St. Catherine of Siena

Harlem Reporter

By M.C.K.

THE SPIRITUAL and intellectual riches of Friendship House are amazing. Our Monday night speakers give us so much. One night Claire Huchet Bishop, author of "France Alive," a very charming and vivacious native of Brittany, told of her visiting group after group of French apostles—priests, nuns, laypeople, all living with the poor and working for a living. Often people do not know that they are priests, religious, or even Catholic. These apostles do little kindnesses for their neighbors and eventually get across the idea that being a Christian means being a friend unto death.

Great efforts are being made to get the Mass to the people who have been estranged from the Church. One group has for a motto, "Don't try to make a success of your life. Make a gift of it." A visitor was so enthusiastic she gave us "France Alive" for our library. How we enjoyed it!

One Monday night several celebrities gave us a remarkable evening. Charles Penny, a Shakespearean artist from London, whose home was in Trinidad, gave us some very beautifully interpreted scenes from "As You Like It" and "The Merchant of Venice."

Arthur Sheehan, who has written a lot about parish credit unions, and George Boyle, from Antigonish, author of "Democracy's Second Chance," gave us a panel discussion on cooperatives and credit unions.

Wednesday the vigil of the Ascension and the last of the Rogation Days, is not a day of fast and abstinence, nor is the Mass celebrated in the usual vigilary purple. The spirit of Paschaltide prevails. Most of the text of the Mass is taken from that of the Fifth Sunday after Easter, a Mass almost unparalleled in its proclamation of Christian rejoicing, as for instance in the Introit: "Declare it with the voice of joy and make it known, alleluia; declare it even to the ends of the earth: The Lord hath delivered His people, alleluia, alleluia. Shout with joy to God, all the earth, sing ye a psalm to His name, give glory to His praise."

The Gospel of Ascension Day significantly shows our Lord reviewing briefly the mission of His followers—His Church, the continuation of His human nature in time—just before He is raised up to heaven before their eyes. For we members of His Mystical Body have not only to secure our own salvation, but to be ministers of His grace to our fellowmen.

wild French Legionnaire, as an explorer disguised as a rabbi, as a very ascetic hermit and as a priest alone in the Sahara. During his life he had no followers but now they are springing up in France and other countries. They live with the poor in Africa and France, as poor as the poorest Arabs, devoting much time to meditation, speaking only Arabic, trying to be the lowest and most abject, like Christ. De Foucauld warned there might not be any Mohammedans converted for 100 years. They consider Christians as shockingly materialistic, disobeying their own religion. But three generations of watching real Christian living and gaining the benefit of prayer and mortification and loving service might bring the gift of faith to some. We can't wait to read the book Mrs. Fremantle is writing on this fascinating life and its effects.

You can see what I mean by the spiritual and intellectual riches of life at Friendship House. How about some of you coming for the summer to share them?

Jews Donate Bus to Take Negro Children To Catholic School

A bus to transport Negro youngsters between their homes and Sacred Heart School, in Camden, Mississippi, has been donated to the institution by a group of 14 Jews and an Irishman from Brooklyn, N. Y.

The gift fulfilled a promise which the group of 15 men made last Spring after they learned of the work being done among underprivileged Negro children in that section of Mississippi.

NEXT MONTH
Be Sure to Read
WHAT IS THIS CANA BUSINESS?

By
Rev. Joseph F. Cantillon, S.J.
Order Your Copies of
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Charity Vs. Social Work!

There's no telling what St. Paul's reaction to the modern social service institution would have been but the May issue of INTEGRITY has been devoted to making some shrewd guesses.

Next month's issue is titled "Children?" and will feature an article by a priest on "Rhythm—The Unhappy Compromise."

During the coming year we plan issues on Secularism, Recreation, Medicine, Poverty, The Press, Politics, Education and Mental Disease.

INTEGRITY is a monthly magazine edited by lay Catholics seeking a synthesis of religion and life for our times.

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Friendship House Presents a School Of Interracial Living

Ten years is not a long time. But ten years in the ghettos of America, fighting for interracial justice, can teach much. Friendship House offers the fruit of its learning at its School of Interracial Living, St. Joseph's Farm, Marathon City, Wisconsin.

All are invited to come for a week of study, play, work and prayer in the beautiful rolling hill country of northern Wisconsin. There is freedom from the tensions of city life and racism, ample opportunity for learning more about restoring the world in Christ, time to be renewed and "re-created" for the tremendous task of being a Christian in the modern world.

St. Joseph's Farm is an ideal place to hold a summer school. The modern, comfortable farm house, the garden, the lazy Rib River running through its environs, the whole scenic countryside creates a pleasant atmosphere for constructive relaxation. The F.H. library is available; there is a spot for swimming; folk-dancing is conducted during the week. The village of Marathon is within walking distance. Each morning is begun with daily Mass. Prime is recited in common after breakfast, and compline after supper.

Staff

Religious leaders who have long been recognized as authorities in the liturgy and interracial relations, as well as the personnel of Friendship House who have had ten years' practical experience in the field will conduct the lectures.

Curriculum

In a complete, systematic fashion, lectures and seminars will be held on:

THE DOCTRINE OF THE MYSTICAL BODY: the true basis of all human relationships.

THE LITURGY: the fullness of Christian living and its application to the social problems of our day.

INTERRACIAL TECHNIQUES: the principles, the facts and the tools to fight Jim Crow wherever it may be found.

The School is open to lay

CHICAGO KIDS' CORNER

By GENI GALLOWAY

There's something new in the Kids' Corner this month: a family of six. Five of our children and their mother. Night before last they were burned out of their pantry in a subdivided garret apartment. For a day and a half they lived on a neighbor's floor. Then the neighbor had to ask them to leave because four or her own children were returning.

No public housing, welfare or relief agency listed in Chicago has been able to help our young mother find a home for her four small girls and her young man of eight. Nor are these agencies able to help any of the hundreds of people in Chicago in the same plight. Private rental agencies are charging \$100 to \$200 service fees for finding a place to rent. Paul and I have made personal follow-ups of every advertised space in a given issue of the *Chicago Defender*. The space was either already taken, or we were unable to make a lawful arrangement.

The background of the situation is one of years of neglect. The immediate situation is this:

Chicago voted a bond issue of \$30,000,000 for housing last fall. Since that time plans for reclamation of a small portion of the Negro ghetto have gotten under way. In order to build, the city has to tear down. In order to tear down, it has to evacuate. In order to evacuate, it has to relocate. And that, in the city of Chicago, is a problem.

The city authorities have urged the Negro families to move to Robbins, Illinois, where, in the first place, there is no housing immediately

men and lay women, to sisters, and to priests and seminarians.

Terms

1st Term—July 4 through July 10.

2nd Term (short)—July 18 through July 22.

3rd Term—July 25 through July 31.

4th Term—August 8 through August 14.

For further information write:

Betty Schneider, Dean
Friendship House
4233 S. Indiana Ave.
Chicago 15, Ill.

available; and in the second place, the community has no direct transportation to what would still be the primary source of employment, Chicago.

The alternative facing the city authorities (since Negro citizens of Chicago are welcome only in certain prescribed areas within the city), is to move those families dispossessed by the relocation process into the remainder of the already bulging ghetto homes. In our neighborhood the Chicago Housing Authority estimates the population to be between 80,000 to 90,000 persons PER SQUARE MILE.

It might be appropriate, and not too inexplicable, to state at this point that "slum" property is one of the most valuable, remunerative types of property in the city. Some of the taxpaying citizens of Chicago have publicly expressed a feeling of being cheated when the city pays such outrageous prices for "slum" property!

Why DOES the Negro pay inflated rent for his teeming tinder box? Because if he makes any attempt to take his family beyond the ghetto border he becomes the immediate target of arson, assault and bombing.

Last night a family of eleven knocked on our door. They had been evicted. Their belongings lay in the street, soaked with rain. A family of five had taken a family of six off the street to share its three rooms last spring. Now all eleven were without shelter. They asked us if they could sleep on our floor on newspapers.

We are desperate for pillows, blankets, any kind of bedding!

Our children need toys and games and songs and camp like everything. But they've GOT to have roofs over their heads! We do want you to send us clothes, and toys and books. We do want money for summer camp. But more than any of this we want you to VOTE TO INCREASE HOUSING SUBSIDIES. TO VOTE TO END RESTRICTIVE COVENANTS. Most of all, we ask you TO PRAY THAT CHRIST WILL FIND HIS WAY INTO THE HEARTS OF MEN.

Negro Youth Wins Scholarship

Roy Eaton, a seventeen year old Negro student at City College, New York, is the winner of a \$2,000 scholarship that will finance a year of study at the University of Zurich, in Switzerland. The scholarship is awarded annually to a City College sophomore for "outstanding scholastic attainment and character." He is the first Negro to win the award. Although the youth takes full

IT ALL GOES TOGETHER

(Continued from page 2)

the couch with bed bugs, the second-hand clothing, that seems so hard to take at the start! And how prayerful will the apostle become, because NOW he sees that he must GIVE ALL OF HIMSELF . . . His inner privacy, his very thoughts, are Christ's in his brethren. There is no secret nook left to the apostle to hide himself away from the Market Place . . . NOW HE KNOWS THAT HE MUST GIVE ALL OF HIMSELF . . . Because at the same time he has caught the full beauty of CHARITY . . . And now he burns with love of GOD . . . burns with a flame clear and bright. All things come together into that flame. And the apostle himself is ready to be consumed by it.

Without a backward glance, without any question, he plunges into that sea of fire because there at the other shore IS CHRIST THE LORD . . . And now his patience is truly inexhaustible, all embracing and all understanding. He sees clearly that he must indeed be LIKE CHRIST. In all its tragic beauty . . . the LIFE OF GOD AMONGST MEN unrolls itself before him . . . and being a man himself, a person, a creature he covers his face with his hands in utter misery at his own sinfulness and God's infinite love of him . . .

For he realizes now what infinite love compelled the CREATOR TO INCARNATE HIMSELF AND LIVE AMONGST HIS CREATURES . . . What agony it must have been!! Even the chosen ones were dense like clogs of clay that they were . . . and the Lay Apostle of our days . . . seeing all this and now UNDERSTANDING ALL THIS . . . will become patient with all his brethren in Christ . . . remembering constantly God's patience with him.

PATIENT FIRST and foremost with the members of his own group of apostles. For all and each of them are imperfect creatures at all stages of spiritual development—thrown together by Christ and for the love of Him. He will now walk softly. Speak gently. Weigh his judgments thoroughly. For one mis-step may send the whole edifice crashing about his ears. And to destroy what God has built is a tragedy of which few wish to be guilty.

Yes, the Lay Apostle will be patient first with his own . . . and then with the world at large. Because now he stands willing at the tenth station of the Cross. And allows God to strip him inwardly and outwardly . . . fully. He stands there because HE LOVES . . . LOVES WITH A LOVE THAT CAN EXPRESS ITSELF ONLY IN DEATH . . . DEATH TO SELF . . . STANDS THERE BECAUSE THUS ONLY CAN HE PROVE TO HIS LORD AND GOD THAT HE, A CREATURE THROUGH THE GRACE OF GOD, LOVES HIM AS GOD SAID HE SHOULD . . .

The Lay Apostolate is young and the Lay Apostolate is new. . . . The road it walks is steep and narrow. But its horizons are limitless and infinite like God Himself!

courses at City College, he dish course. Besides his manages to take courses in scholastic achievements, he has found time to give singing.

He graduated with honors from high school and received a grant from the Leopold Schepp Foundation. Eaton speaks five languages and is the only non-Jewish student enrolled in the college's Yid-

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